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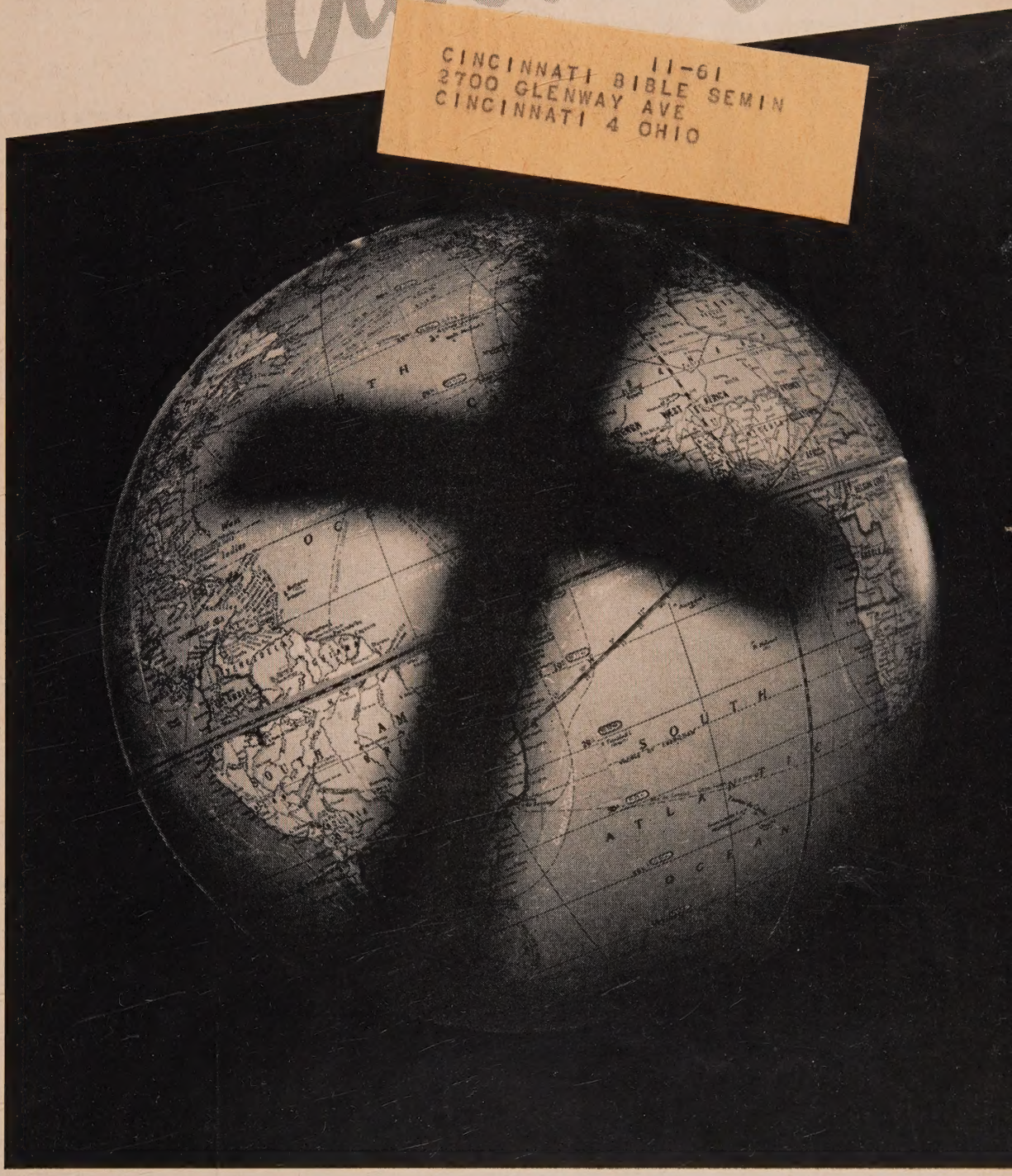

Ecumenical Strategy in Foreign Missions

Are the Air Waves Being Closed to the Gospel?

There's a Challenge in the Chaplaincy

We Wealthy American Christians

AUGUST 1960

Readers Say-

Honor God's Name

To the Editor:

Because in so many so-called Christian nations God's name is used in vain, organizations have been formed in many of these lands to assist the individual believer to uphold the proper use of God's name. Here in St. Catherines discussions have taken place between ministers and members of various churches to consider the possibility of organizing such a society.

We would like to have the reactions of your readers to this idea. Our aim is to use the following methods to promote the proper use of God's name:

(a) By placing wall plaques reading "Use the Lord's name, but not in vain" in as many public places as possible.

(b) By issuing seals with the same inscription for letters, cards, etc.

(c) By means of match books with the above slogan printed on the covers, by the use of tracts and any other possible way.

This organization would be a non-profit organization which anyone may join. We would appreciate hearing from any of your readers.

JOHN G. VANDER WERF
BOX 513 A. H.
ST. CATHERINES, ONTARIO

"Improving the Magazine"

To the Editor:

Permit me to congratulate you on the excellent June issue of the *United Evangelical Action*. I believe you are doing a very fine job and improving the magazine very much.

I was particularly pleased with the excellent account of the Protestant Council on Roman Catholicism.

May God continue to bless your magazine and may it be a powerful influence for good.

HERMAN BAKER
GRAND RAPIDS, MICH.

To the Editor:

I have been reading the latest issue of *Action* with great pleasure and have come to the article by Robert J. St. Clair on the Buck Hill Falls discussion on Roman Catholicism. I wonder if we might have permission to reprint it in *The Park Street Spire's* December issue. Also would like to reprint a section of Edward P. Coleson's "Can the Christian College Lead Us Out of the Academic Jungle?" and Don Gill's note on Carl Henry's proposal of a Christian university in "Capital Commentary." These are all extremely relevant to an educational issue of our magazine.

We think *Action* has improved one hundred per cent in these last two years and we look forward to every issue.

SABA FOSTER
BOSTON, MASS.

Roman Catholic Problems

To the Editor:

The Roman Catholic Church, through one of its many subsidiaries or "orders" (The Christian Brothers), has on file in the federal court of Sacramento, Calif., a suit to evade payment of $1,351,193.97 of federal income tax on the huge profits it makes on its winery and brandy distillery at Napa, Calif. This favoritism is demanded on the ground that the distillery is owned and operated by an "order" of the Roman Catholic Church and is therefore "church property."

Pressure and influence in high places plus a minimum of publicity has enabled the Church to evade these taxes since 1952. This suit is of the utmost importance to the Catholic Church. If it is successful in evading these taxes, it will save the Church millions of dollars and will set a pattern for future tax exemption on all its other business enterprises. If the Church succeeds in bringing this distillery under an umbrella of tax exemption because it is owned and operated by the Catholic church as "church property," it will be one of the biggest frauds ever perpetrated on the American taxpayers.

JACK ODOM
FORT BRAGG, CALIF.

Wheaton's Prexy Writes

To the Editor:

Just as our centennial commencement is concluded under the good hand of the Lord, the June 1960 issue of *United Evangelical Action* has been delivered to me. Thank you so much for that excellent pictorial display, "Wheaton College's First Hundred Years."

And now under the good hand of the Lord we propose to go forward, guided by the principles and persuasion that our fathers have given to us.

The Lord bless you there.

V. R. EDMAN, PRESIDENT
WHEATON COLLEGE
WHEATON, ILL.

Unable to Renew

To the Editor:

Although I regret it very much, I feel that I must not renew my subscription to *Action*. The reason is that I have reached my 82nd birthday and I find it necessary to curtail much of my reading for the preservation of my eyes. *Action* has brought a blessing to me through the years and you and your work will ever be in our prayers.

S. G. HELMER
PORTLAND, OREGON

Missing Copies Needed

To the Editor:

Since the Christian Librarians' Fellowship has decided to put out a cumulative issue of Christian Periodicals Index extending from 1956-1960, we would like to have all these issues of each periodical indexed.

Missing from our file of *United Evangelical Action* are the following numbers: May 15 and June 1, 1956; March 15, 1957, and June 15, 1958. If any of your readers have extra copies of one or more of these issues we would greatly appreciate receiving a copy of each of these numbers for our file.

ELIZABETH C. HELLER
ASSISTANT LIBRARIAN
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Cover photo by Harold M. Lambert

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Action

Official Publication of the
National Association of Evangelicals

VOL. 19, NO. 6

READERS' GUIDE FOR AUGUST 1960

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NAE on the move

■ DR. GEORGE L. FORD, NAE's executive director, following a vacation during part of this month, will be speaking at the Camp Meeting of the Free Methodist Church Michigan Conference August 21 at Spring Arbor, Mich. During Dr. Ford's visit there, Rev. Roy L. McBeth, acting director for NAE's Great Lakes Region, is arranging a series of speaking engagements for him in that area.

■ A STENOGRAPHER TYPIST is needed for the Washington office of the National Association of Evangelicals. Must have initiative, ability and a genuine interest in Christian work. This is a real opportunity to serve in one of the most strategic areas of Christian service. Inquiries should be addressed to National Association of Evangelicals, 1405 G. Street, N. W., Washington 5, D. C.

people in Action

■ AN ARTICLE OF utmost importance comes from the pen of Dr. Clyde Taylor this month. He writes "Ecumenical Strategy in Foreign Missions" out of a wide background of knowledge and personal experience. Dr. Taylor is executive secretary of the Evangelical Foreign Missions Association and secretary of public affairs for the National Association of Evangelicals.

■ RELIGIOUS BROADCASTERS are having their problems keeping the gospel on the air. Claude Horton, assistant to the director of the Light and Life Hour, tells you about it in "Are the Air Waves Being Closed to the Gospel?" on pages 8-9.

■ DR. JAMES DEFOREST MURCH, who gives the historical background to the "ecumenical strategy" threat, is managing editor of *Christianity Today* and formerly editor of this magazine.

■ SEVEN YEARS as a Navy chaplain has convinced Lieut. George Swanson "There's a Challenge in the Chaplaincy." Lieut. Swanson is serving under the Baptist General Conference and is stationed near Washington, D. C.

■ JAMES H. MUMME ("We Wealthy American Christians," p. 15) is a missionary in Bolivia under the World Gospel Mission.

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NAE STATEMENT OF FAITH

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.
2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.
3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.
4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.
5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.
6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.
7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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capital commentary...by don gill

report on religious trends from NAE's office of public affairs, washington, d. c.

. . . . . .

Just prior to the Democratic national convention in Los Angeles, Washington columnist Drew Pearson turned the spotlight on a significant memorandum which had been circulated by Sen. John Kennedy during the previous convention in 1956. At that time Kennedy was attempting to grab the Vice-Presidential nomination by proving that there is a "Catholic vote" and that the Democratic party was in danger of losing it, unless it put a Catholic on the ballot. More recently Kennedy went before the nation's top newspaper editors in an attempt to prove that there is no such thing as a "Catholic vote." Top political observers believe that this was not due to any change of mind on Kennedy's part. He carefully worked both sides of the argument according to which side seemed to his advantage in a given situation.

The Complaints and Compliance Division of the Federal Communications Commission, which was established just recently, received only $150,000 to get its operation under way and to carry it for the first year. It had requested twice that amount. The new division is described as a centralized operation which carries several functions formerly handled in other sections of the FCC. The division will not examine individual programs and will not censor program content. It will, however, check the accuracy of statements by broadcasters who are applying for renewal of their licenses to show that they are operating in the "public interest, convenience and necessity."

General Quesada, Administrator of the Federal Aviation Agency, appeared before committees on both sides of the Capitol dome to say that legislation to ban the service of alcoholic beverages on airliners is "not necessary" in the interest of air safety. However, the Air Line Pilots Association, representing the men who must live with the problem day by day, insisted that the drinks must be taken off if air safety is to be assured. They cited scores of instances where persons under the influence of alcohol have been a potential hazard to aircraft in flight. The Stewards and Stewardesses Association took the same position as the pilots.

Meanwhile, the Federal Aviation Agency was checking facts on another incident involving a Democratic committeeman who was arrested on a drunkenness charge when he stepped off the plane in Los Angeles, prior to convention. That there was some violation of the existing FAA regulation seemed clear from the early reports. The passenger had reportedly taken several drinks from the airline's supply in addition to those served by the stewardess. Subsequently the pilot radioed ahead for police to meet the passenger at the gate in Los Angeles.

Protestant and Jewish representatives appeared before the Democratic platform committee. Bishop Gerald Kennedy (Methodist) representing the National Council of Churches asked the Democrats to support repeal of the national origins quota system as the approach to U. S. immigration policy. Both the NCC and the Union of American Hebrew Congregations asked curtailment of the program of the House Un-American Activities Committee, which recently had a brush with the NCC about a certain Air Force manual.

A great welter of legislative work is awaiting Congress when it comes back to Washington to finish up the session during the month of August. Being the end of a session -- and the end of a Congress --things are apt to happen fast. Political pressures, in anticipation of the November election, will be added demand to hurry.

ECUMENICAL STRATEGY IN FOREIGN MISSIONS

By Clyde W. Taylor

The story of what goes on behind ecumenical words and phrases

CHRISTIANS ALL OVER the world are expressing concern over the lack of unity in the Christian Church. While Christ prayed that His children might 'be one" and manifest a unity before the world, Christianity is divided into many hundreds of denominations, subdivisions and sects. Yet, the whole problem of Christian unity is not easily solved, for it is most complex and presents many problems. One of our leading evangelicals in England wrote concerning this, saying, "One of our chief difficulties lies in the confusion of thought that exists regarding the meaning of unity. Many fail to distinguish between unity, union and uniformity."

About five years ago I had lunch in London with two outstanding British churchmen, one of them a key official in the ecumenical movement. I pointed out to them the paradox of the present drive for the union of the International Missionary Council and the World Council of Churches that is to bring about greater union while at the same time it is very divisive in that the end result will be the necessary exodus of many evangelicals from Christian councils on many mission fields. It was at this luncheon that I first heard some of the new ecumenical phrases. We wonder if evangelicals understand the goals of this movement and the vocabulary that is used.

Do evangelicals actually believe that "the Church is Mission"? What are evangelicals to understand by the ecumenical catch phrase "from missions to mission"? When evangelicals encounter such words as "renewal," "community," "frontier," "change," "revolution," "unity," and "church" or "Church," which dot ecumenical books and articles, do they know what is meant?

This is truly a semantic problem—the definition of words. To the further confusion of the reader, and apparently due to the lack of adequate words in English, they resort to Greek words such as "koinonia," (communion or fellowship), "ecclesia" (church), and "kerygma" (the apostolic message) without bothering to translate them into current terminology. Evangelicals can define the words, but how does the ecumenist define them?

Then, as if this were a minor problem, it is impossible to find agreement among the so-called ecumenists as to the meaning of these words and phrases. The more evangelical ecumenist among them would interpret the terms one way, the moderate ecumenist another, and finally the extreme ecumenist would give them a completely different meaning.

It is becoming increasingly evident that the extreme ecumenists make up the dynamic leadership of the World Council of Churches and will succeed in the imposition of their views on the entire movement. Therefore evangeli-

cals must look to the writings and statements of ecumenical officials and spokesmen in order to interpret the meaning of their terms and strategy that will prevail in the Protestant ecumenical movement.

The moderate leaders will object to this assumption that the extremists speak for the World Council of Churches. The WCC, however, must accept responsibility for staff members and writers who write and speak at the request of the agency and later have their books and speeches circulated by the WCC or its member bodies. Evangelicals can only understand the aims and strategy of the ecumenical movement as they are expressed by these leaders.

FROM MISSIONS TO MISSION

This was the theme of a most significant gathering of the Division of Home and Foreign Missions of the National Council of Churches in Atlantic City in December, 1959. A number of addresses were given against this backdrop. It has been approached as a revolution in missions. Now, evangelicals would understand this to mean "the transfer of responsibility and authority from our mission agencies in America to the new or younger churches on the field." Evangelicals have been striving toward the establishment of indigenous churches and the indigenous church method for many years. This, however, could hardly be called "revolution."

Evangelicals must also admit that they have not made the progress they should. They are not satisfied with the results. Evangelical missions are convinced that these new and younger churches should be assuming all the responsibility they can, not only for the government and support of their churches but also in education and the self-propagating of the gospel in their nations. They are aware that many of their methods were established in days when colonial powers were in control of mission fields, and now these free nations demand rapid adjustments in church-mission relationships. They would be inclined to agree with Bishop Lesslie Newbigin when he speaks of the need of changing the responsibility and authority from the mission to the church on the field and says that one of the strongest elements of inflexibility in the present situation is the missionary himself.

Because of this, evangelicals should re-examine their missionary enterprise, especially in the light of current political, economic and social developments. They should do everything they can to encourage the advance of national leadership. As rapidly as possible they should turn the responsibility and education over to national leaders.

This, however, is not what many key ecumenical leaders mean by the phrase "from missions to mission." It is true that first of all they mean the doing away with mission boards and the sending of foreign missionaries as such, as the United Presbyterian Church in the U.S.A. and the Disciples of Christ have done in now sending out only fraternal workers who will work with the national church on the field. Instead of having foreign missions funds or money for foreign missions, they now have inter-church aid. All funds sent to the field go through the church which, in the end result, puts the national church back on mission subsidy. As one missionary leader told me, the Presbyterian Church in the Cameroons "never had it so good. They have more money than they ever had before." In the long run this program defeats the goal of a healthy national church.

In doing this the ecumenists make certain assumptions. They assume that the church on the field will be self-propagating, with a vision of evangelism, and will extend the work throughout the country. They assume that the

The History of

By James DeForest Murch

To understand properly the current revolution from missions to mission it is essential to recall some history. In 1910 at Edinburgh, Scotland, occurred the first interdenominational missionary convention. Edinburgh's all-engrossing concern for Christian missions—"the evangelization of the world in a generation." Most of the missionary leaders at that time, notably Dr. John R. Mott, believed without reservation that the world was lost without the gospel. Eventually the International Missionary Council came into being, along with the Foreign Missions Council of North America, heralding a new day in missionary cooperation and advance.

Other world meetings were held in rapid succession, but it was not long before the apostles of liberalism, who were slowly but surely taking over leadership in their respective denominations, came into control. At the world conference in Jerusalem in 1928, official pronouncements recognized "Christian truth" in non-Christian religions and values in cooperation with their followers "in an intense battle against all the evils which endanger our modern civilization." Social redemption in the name of Christ assumed an importance above the preaching of the gospel and individual salvation. These advanced views were by no means acceptable to the churches at large, but there were interesting behind-the-scenes developments in almost all the major denominational mission boards.

Then came the Laymen's Missionary Inquiry. Liberals, convinced that progress toward their objectives could not be speedily achieved through ecclesiastical machinery because of evangelical opposition, were able to get John D. Rockefeller, Jr., warm friend of Dr. Harry Emerson Fosdick, to support a lay approach to the problem. In 1931 an Appraisal Committee headed by Dr. W. B. Hocking, professor of philosophy at Unitarian Harvard, toured the world and came home with shocking recommendations.

Among proposals to the churches were included (1) abandonment of aggressive evangelism and proselytization, (2) selection, education, and appointment of liberal-minded missionaries, (3) recognition of the right of churches on the mission fields to determine policies and approve missionaries, (4) unification of all mission boards under a general administrative board.

When liberal missionary leaders persisted in the introduction of their radical policies and the appointment of liberal missionaries, tragic divisions resulted in many denominations. The Northern Baptist Convention split three ways. Splinter groups left the Presbyterian Church in the U. S. A. and set up an independent board. In 1949 the Southern Baptist Convention and several other denominations withdrew from the Foreign Missions Council. A veritable wave of new "faith," "independent," and "direct-support" missions were created to take the place of apostate boards. This rending of the body of Christ apparently brought no regrets, and liberal leaders intensified their efforts to achieve their ends.

With the advent of the National Council of Churches in 1950 and the World Council of Churches (1948), both of which were in control of liberal leadership, plans were laid to eliminate both the interdenomi-

cumenical Strategy

national Foreign Missions Conference in North America and the International Missionary Council and merge their interests with the NCC and WCC. The IMC-WCC merger is still in process of realization. It is expected to remove the last of the barriers to complete liberal denomination of the ecumenical missionary enterprise.

There are many missionary leaders who have not wholly approved liberal trends, notably Dr. Hendrik Kraemer, Dr. Daniel T. Niles, Canon Chandu Ray, and Dr. C. Darby Fulton. The debate still goes on, but the official juggernaut rolls on toward the achievement of its goals.

What may be expected as the program of the advocates of "world mission" develops? (1) All the old mission boards and their distinctive testimony on foreign fields will be scrapped. United Presbyterian and Disciples of Christ work is already in the process of disintegration. (2) NCC-related churches will then contribute "foreign aid" to the so-called "younger churches" in non-Christian lands. (3) These younger churches will be patterned along the lines of the Church in South India and completely integrated in the World Council of Churches. (4) These controls will eventually extend to the older churches, including all those in America composing the National Council. (5) So-called "confessionalism" will be destroyed and be superseded by a new ecumenical church exalting a nebulous Christ, rejecting the authority of the holy Scriptures, and substituting an ecclesiastical authority comparable to that of the church of Rome.

One thing is certain, the true church of Christ will continue its God-given ministry in the evangelization of the world. It is encouraging to know that in America there are more than twenty million Protestants who are members of churches not in the Councils and who are opposed to this revolutionary concept of mission. This impressive company is further augmented by millions of churches nominally included in Council membership who no longer support the liberal missionary program of their denominations.

The latest available figures of the Missionary Research Library (1956) reveal that only 43.5 per cent of the 23,432 Protestant missionaries serving abroad belong to the USA denominational boards cooperating through the NCC. These figures do not include hundreds of other evangelical missionaries who were unreported to the MRI.

Reliable estimates indicate that sixty per cent of all new missionaries going out each year are committed to the kind of missions described in the Great Commission. From this great company of ambassadors of the biblical faith come amazing reports of multitudes won to Christ, churches being established, nationals being trained for evangelism among their own people. They see no need to change their missionary strategy from missions to mission. They are determined to preach no other gospel than that which came by revelation of Jesus Christ (Galatians 1:6-12).—*Adapted from an article appearing in The Christian Standard, June 18, 1960.*

church on the field has a world vision and will become a missionary movement, and because of this they assume that the church will send other fraternal workers to other lands to help other churches.

Some leaders say that as soon as the churches can take over the foreign missionaries should leave the field. They believe that the terms "mission" and "missionary" might very well be dropped from our vocabulary. However, Bishop Newbigin, in his little volume *One Body, One Gospel, One World,* states,

> But plainly the words 'mission' and 'missionary' cannot be dropped from the vocabulary of the Church.

He further indicates in this same volume that whereas the established work should be turned over as rapidly as possible to the indigenous church, that church does not have the right to say that it needs no more missionaries. He indicates that missionaries might very well move on to unreached areas, to other tribal groups, etc., cooperating with the church. However, in general, proponents of this "revolution" are not overly worried. Their goal is no longer the obeying of the Great Commission, but rather the establishment of a great world order.

So we ask, "What is Mission?" Evangelicals understand this to be obedience to the command of Jesus Christ to preach the gospel from Jerusalem to the uttermost part of the earth. It is the giving of men and women everywhere the opportunity to hear the message of Life and to accept or reject Jesus Christ as their Saviour and Lord.

Dr. G. Aiken Taylor, editor of the evangelical *Presbyterian Journal,* expressed great concern in an editorial in the February 10, 1960 issue:

> The change from 'Missions,' to 'Mission' in the thinking of Radical Theology often appears in the form of a slogan: 'The Church does not *have* Missions, it *is* Mission.' . . . the idea is to recognize that 'colonial' concepts are passing in our rapidly changing world.

This not only indicates that "paternalism" must be done away with, but "fraternalism" must now be established. Dr. Taylor further states:

> 'Missions,' in the traditional concept, suggests *outreach.* One goes *out* to another who is *outside* until he is brought in. 'Mission,' on the other hand, suggests *inreach.* One reaches *across* to a *neighbor* who is already a brother *within,* but not yet 'identified' or 'committed.' You see, the Radical theologian does not believe that anyone is actually 'outside.' All are 'inside,' for God 'claimed the whole world for Himself in the death of Jesus.' However, some of those 'inside' are 'committed' and some are 'uncommitted." The Church's task is no longer to go 'outside' and bring lost sheep 'in.'

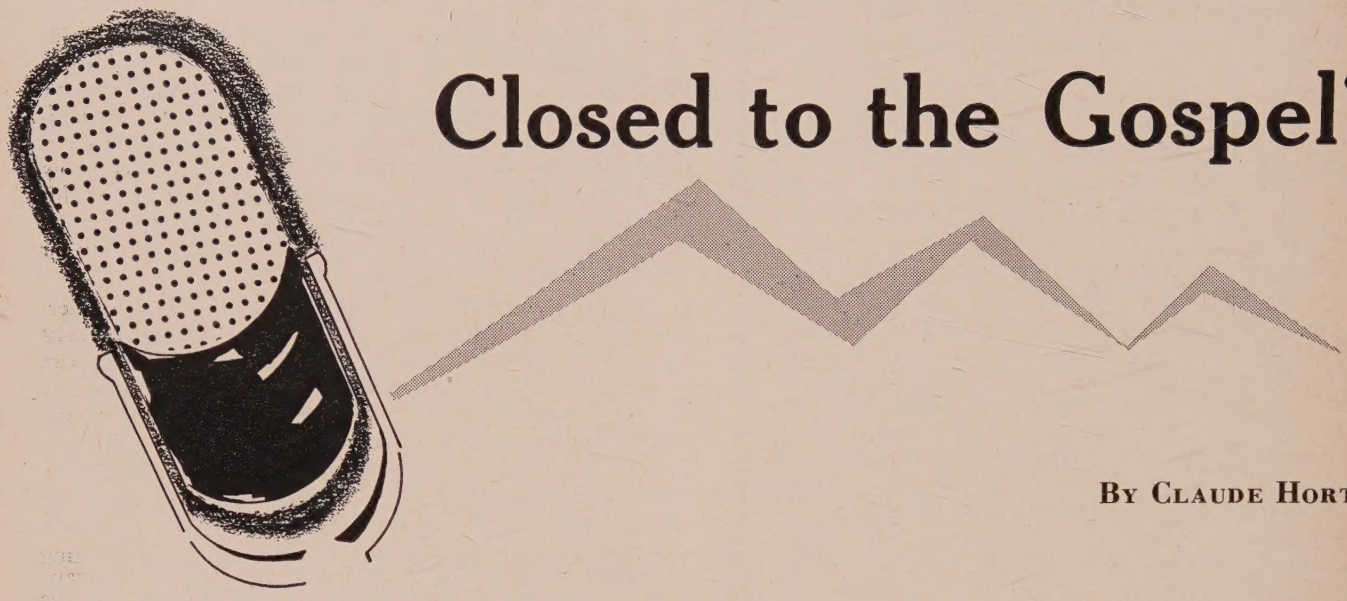
Moreover, this "mission" includes all united Protestant bodies functioning in their total impact on world society. This involves the Church in economic, social, legislative, administrative, education of youth, welfare, and religious matters. Hence, it can well be said that the mission of the Church is not only to get the "uncommitted" in the Church "committed," but its business includes every possible impact that the Church can have in and upon society. This concept is totally different from the viewpoint of evangelicals.

THE CHURCH IS MISSION

This leads to the next phrase, "The Church is Mission." Evangelicals believe they know what the "Church" is. We can distinguish between the church as a local congregation or assembly of Christians and the Church that is the universal (catholic) Body of Christ. The latter is composed of redeemed, born again men and women throughout all ages. We believe that the Church is composed of "called out ones." Evangelicals do not believe that

(Continued on page 16)

Are the Air Waves Being Closed to the Gospel?



By Claude Horton

LIKE A STRING of Chinese firecrackers, the broadcasting and television scandal has exploded everywhere. Broadcasting management has danced along behind each pop and bang, furiously stamping on the fires as critics have done their best to fan them. The public was shocked when on November 2, 1959, Charles Van Doren confessed that the TV quiz program in which he participated had been fixed.

The rigging of television quiz shows and three other undesirable conditions in broadcasting have been turned up by government investigations over the past three years. These are: (1) The use of improper influence on members of the Federal Communications Commission by rival applicants for television stations. (2) The acceptance of payola from music interests by performers and other broadcasting employees. (3) The broadcasting of false or misleading advertising.

The House Legislative Oversight Subcommittee Chairman Oren Harris reported that "payments totaling $263,244 during 1958-59 were made by 1300 record distributors in twenty-three cities throughout the United States to TV and radio disc jockeys, station librarians, program directors and other station personnel." The disclosure of irregularities in broadcasting helped to provoke Chairman Frederick W. Ford of the Federal Communications Commission at the 1960 National Association of Broadcasters' Convention in Chicago to say, "It is the question of whether this industry will measure up to its self-imposed responsibilities with respect to the advancement of education, religion and culture, the provision of wholesome entertainment, its special responsibility toward children, decency and decorum in productions, its unique position as a vehicle for community affairs and its factual, fair and unbiased treatment of news, public events and controversial issues."

Secular television and broadcasting have been brought before the attention of the public. Developments in religious broadcasting need to be brought before the evangelical constituency.

An alarming number of radio stations are changing their broadcasting policies which are affecting religious broadcasts. A recent survey of 368 stations shows that 64% do not sell time to religion, and 23% sell only on a limited basis. For some time the evangelical broadcasters have been concerned about the increasing number of radio stations not selling time to religion. At their convention in Washington, D. C., in 1957, the National Religious Broadcasters, a corporation of doctrinally evangelical individuals concerned for the spread of the gospel and functioning as the official radio arm of the National Association of Evangelicals, adopted a statement on policy concerning the basic principles in religious broadcasting. An excerpt from this statement on "Liberty of the Airlanes" is as follows:

"We believe that religious groups and denominations have the fundamental liberty to purchase broadcasting time on a radio or television station, if they desire to do so; and that a radio or television station has the fundamental liberty to sell time to a religious group or denomination, if it desires to do so, first, because this is an eminently American principle. Freedom of speech and freedom of religion, guaranteed to us by the Constitution of the United States, involve the right to proclaim one's faith through the avenue of communication normally available. Respected groups such as the churches should not be barred from the unhampered utilization of an important medium of mass communication.

"We believe that religious groups and denominations are entitled to the liberty of the air lanes, secondly because this is an eminently fair principle . . . .

It would be a travesty, we believe, if radio and television time could be purchased to promote the sale, for example, of tobacco and alcoholic beverages, while this same avenue is closed to the saving Gospel of the Lord Jesus Christ. . . . ."

The National Religious Broadcasters represents 103 radio broadcasts, both regional and national, such as The Lutheran Hour which is carried weekly on more than 600 stations and Billy Graham's Hour of Decision carried weekly on more than 900 stations.

Recently a radio station in Chicago sent out a telegram to a number of periodicals assuring the public that it would continue its open door policy of allocating time whenever available to religious programs and said, "The management . . . has noted with deep concern a trend in the radio industry to discontinue the broadcasting of religious programs on behalf of other types of programming." One might ask the question, "What is happening in radio broadcasting?"

Here are a few examples of what religious broadcasters are facing:

1. For a couple of Sundays a radio station carried a baseball game in place of a prominent religious program in the time slot which had been contracted by the religious program. After a protest was made to the radio station, notice was given that, because of a change of program policy, the program would be discontinued. For the remainder of the summer, baseball was carried periodically on the time previously scheduled by the religious broadcast.

2. Some stations will broadcast religious programs only on Sunday. Some are now limiting them to Sunday morning, and others between the hours of 10:00 a.m. and 12:00 noon on Sundays. This has necessitated cancellation of some broadcasts.

3. Balanced programming has been discarded by stations which have switched to news every hour and the top forty on the hit parade. Here is a quotation from a letter to a broadcaster: "We're sorry to inform you . . . that our station does not broadcast commercial religious programs. Our format calls for five minutes of news every hour on the hour and fifty-five minutes of music twenty-four hours a day, seven days a week."

4. The policy adopted by many stations allocates three blocks of time for Roman Catholics, Protestants and Jews. The allotment of time to Protestant broadcasting is mainly under the influence or control of the councils of churches, local and national.

The changing policies which are threatening broadcasters today are caused by the increasing pressure of certain organizations to do away with all paid religious broadcasts, and by the advancement of the secular attitude so prevalent today.

Freedom of speech and religion guaranteed under the Constitution of the United States is being threatened. Discrimination is being shown in a country where free enterprise has been a highly valued possession of industry. If time can be purchased to promote the sale of tobacco and alcoholic beverages, should not the purchase of time be available to promote the Gospel of Jesus Christ? Should not the radio industry give careful consideration to the freedoms guaranteed in the Constitution and to the opinion and desires of the evangelical constituency?

In May 1959 the Light and Life Hour conducted an extensive mail survey of listeners. Replies were received from every state of the Union and most of the provinces of Canada. The listening audience represents members of approximately one hundred different denominations. From the survey questionnaire containing twelve questions, 5,743 completed survey blanks were returned. These completed surveys represented the opinions of 14,163 residents.

The survey included items of a wide variety from "How many radios in your car and home?" to "List on a separate sheet of paper names of religious broadcasts." Three questions and their answers were as follows:

"Do you prefer ball games and secular programs to religious broadcasts on Sunday afternoons?"

97% voted no
1% voted yes
2% noncommittal

"Do you approve the efforts by certain religious and non-religious organizations to persuade local stations to drop all paid religious broadcasts—most of which are evangelical and fundamental in doctrine?

94% voted no
2% voted yes
4% noncommittal

"Do you approve current radio programming of rock n' roll and news format?"

97% voted no
1% voted yes
2% noncommittal

Note the high percentage of those reacting against the replacement of religious broadcasts by other programs. When this survey was made, numbers of requests were received from people wanting to know more of the danger threatening r e l i g i o u s broadcasters. Those who are interested in preserving the freedom to continue broadcasting the Gospel need to be informed. That is why this article is written. The evangelical people who are aware of the situation are concerned.

Mr. Harold Fellows, the late president of the National Association of Broadcasters, at a recent meeting of the National Religious Broadcasters said, "No broadcast facility is required by any federal agency to provide a specific amount of time for any particular group or organization but merely committed by law to operate in the public interest." Public opinion reflects the interest of the public. Public opinion more than any other influence can persuade radio stations to change their policy. You can do something about the dangerous web which is being woven around broadcasters today. Through the recent survey mentioned, it is evident that Christian people are not satisfied with the trend in radio broadcasting.

If you do not agree with the replacement of religious programs by baseball, with discontinuing or limiting the release of religious programs, or with the policy of dropping paid religious broadcasts—mainly evangelical and fundamental in doctrine—express your opinion to your local radio station. When a religious broadcast which you particularly enjoy is dropped from your radio station, first inquire from both the broadcaster and the radio station why the program has been discontinued. If the reason is in your opinion unjustified, protest the discontinuance to the radio station. This protest can be done in several ways: A resolution passed by your church board, religious, civic or school organization; a petition signed by a number of your friends or associates; a letter or card sent by individuals directly. These resolutions, petitions, individual cards and letters of protest should be sent to the program director of the radio station.

A 10,000-watt radio station in one of the larger cities discontinued a prominent national religious broadcast because it was dropping all paid religious broadcasts, replacing them with three programs—one of each—Protestant, Roman Catholic and Jewish. The listening audience was advised through direct mail why the program was being discontinued. Soon the radio station was flooded with protests. Within a few weeks the program was included again on the radio log of this station.

All frontiers have not been conquered! Rugged pioneers are still needed. The purpose of this article is to persuade *you* to join in an effort to preserve our liberty and freedom in gospel broadcasting. It is our joint responsibility to reflect the evangelical attitude toward broadcasting in our local communities and to let broadcasters know that we propose to keep the airways open to the gospel of Jesus Christ.

END

BOOK views

By ARNOLD D. EHLERT

■ MANY PEOPLE have read the column, "In the Study," by Dr. Wilbur M. Smith which has appeared in *Moody Monthly* for some years. The articles of permanent value have been gathered together into one volume entitled *A Treasury of Books for Bible Study* (289 pp., Wilde, $4.00). Twenty-one chapters present such subjects as "The Significance of Celestial Phenomena in Biblical Prophecy," "The Literature of the Flora of the Bible," "The Life and Writings of G. Campbell Morgan," "A Suggestive Bibliography on the Birth of Christ and Christmas," and "Suggestions for Readings in the Great Christian Classics." There is material here that it would take weeks to compile on any of these themes, even if one had access to the right kind of libraries. Any pastor could profitably add this volume to his library.

■ ANOTHER ESSENTIAL handbook is *Multipurpose Tools for Bible Study* by Frederick W. Danker. It is a more systematic work, dealing with the major reference tools needed for solid Bible study in English and in the original languages. He devotes a chapter each to concordances, the Nestle New Testament text, the Hebrew Old Testament, the Septuagint, Bible dictionaries, Bible versions, etc. Each discussion reveals a comprehensive grasp of the literature and provides many hints as to how best to use these tools. The extensive subject index is very helpful. This book carried into seminary or the pastorate will save the serious student many hours of fruitless searching and profitless labor. Concordia Press is to be thanked for this contribution (xi, 289 pp., $3.75).

■ BAKER'S DICTIONARY OF THEOLOGY, edited by Everett F. Harrison. Geoffrey W. Bromiley, associate editor; Carl F. H. Henry, consulting editor. Baker Book House. 556 pp. $8.95. *Reviewed by Fred P. Thompson, Jr.*

This book is more than its title indicates. It is both a word-book of the Bible, explaining key biblical terms and concepts, and a digest of historical and contemporary theology. Within astonishingly brief limits the main positions on great Christian doctrines which have been preached across the centuries are set forth. The essays are clear, cogent, and competent.

A brilliant array of conservative scholars from Africa, Australia, Europe and the United States contributed to this important work. They have not confined themselves to statements of the orthodox viewpoint on vital convictions, but have critically examined the whole spectrum of dogmatical opinion. The result is a concise survey of biblical scholarship and theological semantics which should be gratefully received by a host of harried pastors and teachers. Here are brief and understandable definitions of terms bandied blithely about in ecclesiastical circles by the learned (and pseudo-learned)—terms such as Fundamentalist, Liberal, Neo-orthodox, Existentialist, Eschatology, Ecumenicity. This in itself is no mean contribution to the cause of lucidity in matters religious!

Many outstanding articles appear in these pages, notably the contributions on Epistemology, Inspiration, Revelation, and Man by Carl F. H. Henry; Eschatology and Interpretation by F. F. Bruce; Atonement by Vernon C. Grounds; Justification by James I. Packer; God by Gordon Clark; Neo-orthodoxy by Paul K. Jewett; Millennium by Ernest Frederick Kevan; Myth by Philip Edgcumbe Hughes; Kingdom by George Eldon Ladd, and Resurrection by Wilbur M. Smith.

The main limitation of this compilation, as I see it, is its obvious Calvinistic bias. This is especially conspicuous, unsurprisingly, in the treatment of such themes as Call, Election, Predestination, Freedom, and Regeneration. Divine prevenience is rightly stressed, but man's moral responsibility and accountability is undervalued. Little appreciation is shown for the paradoxical nature of divine-human relationships as expressed e. g., in Philippians 2:12, 13, ". . . work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure" (RSV). The New Testament continually ascribes our salvation to God's sovereign will —and at the same time speaks of man as responsible. If God is responsible for man's response, how is man really responsible?

This objection aside, the *Dictionary of Theology* is a splendid achievement in scholarly evangelical cooperation. It will find a warm welcome to ministers' desks and the armchairs of serious laymen everywhere.

Dr. Thompson is pastor of the First Christian Church, Chicago, Ill.

■ THE GOSPEL OF THE KINGDOM: SCRIPTURAL STUDIES ON THE KINGDOM OF GOD, by George Eldon Ladd. Wm. B. Eerdmans. 143 pp. $2.75. *Reviewed by Jerome L. Ficek.*

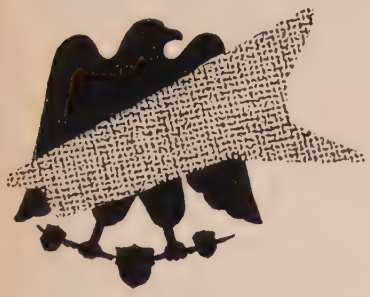
If anyone has had misgivings about the practical usefulness and homiletical possibilities of Dr. Ladd's eschatological spadework in *Crucial Questions About the Kingdom of God* (1952), *The Blessed Hope* (1956), and his articles, "Kingdom of God" and "Apocalyptic" in *Baker's Dictionary of Theology* (1960), this volume dispels them completely and convincingly. Here is biblical theology at its best—dynamic and never dreary, vital and never pedantic.

Following the pattern set in Crucial Questions, Ladd sees the Kingdom as the rule, reign, and sovereignty of God, rather than the realm in which it is exercised. It belongs both to the present and the future and represents the new Aeon entering the old, the age to come entering this age, tomorrow becoming today. Its coming brings about a transformation—the future has become present, eternal life is a present reality, the Holy Spirit is a first fruit. The decisive defeat of Satan, sin, and death foreshadows their ultimate and final defeat. The end will come when the church has completed its task of proclaiming this victory and the inauguration of the Kingdom.

Because he does not completely identify the Kingdom with its present manifestations, the writer avoids subordinating its future aspects to its present form. Making use of the modern device of tension or polarity, he strives to do justice to the various biblical emphases. Less polemical and argumentative than his earlier works, this volume breathes the breath of apostolic proclamation, is informed by the best of contemporary continental biblical scholarship (Cullman, A. M. Hunter, the *Christus Victor* school), and appears to this reviewer as a gust of fresh air in an area characterized by much stodgy, obscurantist, and stuffy writing.

Dr. Ficek is associate professor of theology at Trinity Theological Seminary, Chicago, Ill.

There's a Challenge in the Chaplaincy



By Lieut. George Swanson, USN

As an evangelist with an increasing urge towards the chaplaincy, while in Chicago one day I made an appointment with the district chaplain of the 9th Naval District, headquarters at Great Lakes, Illinois to discuss the pros and cons of the Chaplain Corps.

He looked directly at me and said, "Young man, tell me why it is that when you young ministers graduate from seminary you immediately have God's call to a pastorate, but you have to have a "special" call to the foreign mission field or to the chaplaincy of the Armed Forces? Is this not God's work also? Your objective is to present Christ and seek converts for Him. Is there any pastorate or field of evangelism anywhere where you can preach to as many men at one time as you can right here on a Naval Station? It seems to me that God's call to the ministry includes His ministry to the men of the Armed Forces. Then if God wants you in a pastorate or other work, He will tell you so. The Chaplain Corps needs men of God to speak and to serve without fear."

After a pleasant exchange of words and a warm handshake, I made my departure. I wrapped my topcoat in front of me and as I faced a stiff Lake Michigan wind, his words burned inside me.

It was not until after many months of prayer and waiting that I was finally sworn in as a chaplain in the United States Navy and headed for the South Pacific, my first duty station.

Having served as an enlisted man in the Navy during World War II, the duties of a chaplain were not new to me and the challenge to present Christ's message was tremendous. However, I was shocked and am still shocked at the conception many of my fellow ministers have toward a chaplain's duties.

A chaplain is, *first* of all, a minister of the gospel of Jesus Christ and is expected to conduct himself and perform his duties as is fitting to a minister of the particular denomination to which he belongs. He is, secondly, an officer and is expected to conform to military discipline.

Contrary to popular belief, but according to the *Chaplain's Manual,* a chaplain should not strive to be a "hail fellow, well met," but he should be admired, respected, and able to carry out his duties as laid down by the United States Navy. This, of course, disproves the idea that a chaplain has to "take a drink or throw a party" or do something of a similar nature to win the men. This is not true. Under no circumstances does our government expect a chaplain to forfeit his religious convictions.

If a chaplain takes a social drink, it is either because his ecclesiastical endorsing agency does not frown upon it or he sees an opportunity to indulge in those activities. It is certainly not because he is expected to drink or do anything else that is contrary to his Christian principles.

The spirit of revival is not usually found in military chapels. However, God can and will be there if He is invited. He certainly is invited to our chapel and we meet not only on Sunday morning, but three nights a week as well for the one purpose of seeking His presence and presenting Christ. As a result, we have seen scores of men and some dependents find Jesus Christ as Lord and Saviour.

Although I earnestly seek a message from God for each Sunday morning and evening, and I give an invitation at these services, yet most of the men have accepted Christ either in my office or in the privacy of the chapel. I have noticed that the men listen and watch, and after weeks, perhaps, are convinced to follow Him. This is not the general method I observed as an evangelist, but to me, method isn't too important here if the desired results are obtained. I have discovered that these men are solid converts and become vastly interested in Bible study. Many of them have enrolled in the Navigator's Bible study course.

Too much cannot be said for the faithfulness of the converts. More than once a strange face has appeared in my office with the fellow saying, "Chaplain, I'd like to talk to you about being a minister." Then he would add, "There's a fellow in our division and I've been watching him."

To you this may not be significant, but the chaplain knows that this fellow is trying to say, "Chaplain, I want what he has." This has happened over and over again.

The words might even be, "Chaplain, could you tell me where I can get a Bible?" These words are open doors. They are not such a direct result of my prepared messages each Sunday, but the faithfulness of the men I preach to and who live a consistent Christian life. It is the life that counts!

For several weeks before one Easter we showed films after our Bible study hour portraying the crucifixion and resurrection of Christ. To operate our projector a man from Wyoming was sent over. He was a clean-cut fellow, but it was evident that he knew nothing about God's plans for a life.

Week after week he showed us films following the study of God's Word. To my knowledge, no one spoke to him about becoming a Christian. He heard us sing, he saw the black Testaments in the hands of the men, he saw their attentiveness as the Scripture was read and studied. Because of the frequent film showings in the chapel, this young man became quite friendly with one of the new Christians.

After Easter and after the films, he kept coming. On Thursday night after the benediction was said and the men began to leave the chapel, two men remained with bowed heads. It was our Wyoming boy praying. Beside him was one of our stalwart Christians. Needless to say, he found Christ that night. He grew remarkably and led others by his quiet, faithful, Spirit-filled life. He is now home with his wife and family, but I know that God was with him as he went back to a new life with new experiences.

(Continued on page 14)

WORLD view

"Legal Kidnapping" . . . Genocide in Communist China

• • THE "LEGAL KIDNAPPING" of three children of a Presbyterian father in Medellin, Colombia, which was instigated by a Catholic priest has been upheld by Roman Catholic officials in that country.

Police seized the three children of Juan Osorio in April with an official warrant issued by the Juvenile Court judge and initiated by Msgr. Tulio Botero-Salazar and the Archdiocesan Tribunal. The Church based the order on its teaching that its authority over baptized children takes preference over the rights of the parents and that a Catholic government is bound to protect baptized children when their parents "apostatize."

The Osorio children were baptized in infancy by the Roman Catholic Church. Their father, a widower, was converted three years ago and now attends the Presbyterian Church of Medellin where the children are enrolled in Sunday school. The children were confined for nine days in the home of their Roman Catholic uncle and then released as a result of public indignation over the "legal kidnapping."

The "official explanation" of the seizure of the children is contained in a statement which was forwarded to the Evangelical Confederation of Colombia by the Roman Catholic Bishops' Council. Signed by Father Francisco A. Duque, the statement argued in defense of the kidnapping as follows:

"The children . . . received the sacrament of baptism at the direct request of their father, before he abandoned the Catholic faith and committed the crime of heresy by joining a Protestant sect. . . .

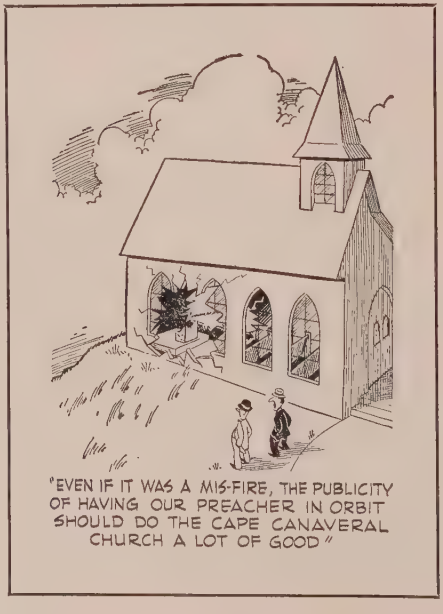
"This means that the above mentioned children are subjects of the Catholic Church and are under its jurisdiction in everything related to their moral and religious education.

"The defection of the father from the Catholic faith and his acceptance of a heretical Protestant sect does not in the least modify the promise made by him before his crime (that of joining a Protestant church—Ed.), nor does it nullify the jurisdiction which the Church has over his children.

"In a matter so serious as the Catholic education of children, in which nothing less than eternal salvation is at stake, responsibility may not be evaded by the capricious will of parents. The responsibility binds them still; and if they do not wish to fulfill it, then the Church, by virtue of the jurisdiction which she has over both them and their children, may take them from their care and turn them over to such persons as will give them a Catholic education. . . .

"An argument from history . . . During the pontificate of Pope Pius XI a child of Jewish parents was sick unto death. He was secretly baptized by a Christian servant of the parents. The child did not die, but recovered completely, and the matter was made known to the competent ecclesiastical authority. When the truth of the fact was established, Pope Pius XI, in order that this baptized child might not be perverted but educated in the Catholic faith, took him under his care, not permitting him to live with his parents, but educating him in a catechistical school which he had in Rome. In spite of the attacks of the enemies of the Church, the Holy Father upheld the educational rights of the Church."

And so the crime of kidnapping, universally condemned by civilized nations, is justified by the Roman Catholic hierarchy.



• • COMMUNIST CHINA HAS been found guilty of genocide in seeking to destroy the Tibetan people as a religious group by the International Commission of Jurists. An enquiry committee headed by the secretary of the Indian Bar Association found that the Chinese Reds have committed genocide against the Tibetans in that (1) they will not permit adherence to and practice of Buddhism in Tibet, and (2) they have systematically set out to eradicate this religious belief in Tibet.

The committee also reported that it had found the Chinese in Tibet had violated most of the human rights proclaimed in the UN Declaration of Human Rights, including the right to life itself. Although China refused the committee permission to enter Tibet, the 200-page report was drafted on the basis of a wide range of statements and documents.

This report from such an eminent group should—but probably won't—cool the ardor of those who still want to dignify the bloody beast with UN membership and United States government recognition.

• • REPORTS FROM VARIOUS mission groups indicate that many Protestant churches were destroyed or damaged by the earthquakes and tidal waves in southern Chile. No American missionaries were reported killed, but many national church workers and Christians were included in the total of about 5,000 killed and millions left homeless as a result of the catastrophe.

The denominations reportedly sustaining serious losses include Methodist, Lutheran, Presbyterian, Christian and Missionary Alliance, Seventh-Day Adventist, Church of the Foursquare Gospel, Southern Baptist and Assemblies of God.

A Methodist missionary reported that all 26 Methodist churches and parsonages in the 1,000 mile long earthquake zone were severely damaged.

• • DR. V. RAYMOND EDMAN, president of Wheaton College, must have set some sort of a record for getting a communication from the Vatican. On May 14 the *New York Times* published a letter from him in which he

called on all Protestant organizations to make an authoritative statement on their position on the separation of church and state. He also said that the Roman Catholic hierarchy should present a similar statement—"authoritative, unambiguous."

Four days later, the *Times* carried a story from the Vatican newspaper—only coincidental with Dr. Edman's letter, of course—which gave an authoritative answer. It declared that the Roman Catholic hierarchy had "the right and the duty to intervene" in the political field to guide its flock. It rejected what it termed "the absurd split of conscience between the believer and the citizen."

So there was Dr. Edman's answer—clear and lucid for all to see. The hierarchy has no intentions of leaving any man—peasant or president—free to think and act for himself under God.

● ● OUT IN OKLAHOMA a judge has issued a restraining order against Mid-Continent News Company, statewide wholesale and retail magazine distributor, to stop distribution of five questionable magazines "and any other periodicals or publications deemed smutty or obscene."

The president of Mid-Continent, who is probably a very fine and honest man, trotted out the old saw that he couldn't know what was in every magazine he sells. He said that his company "does not publish or attempt to censor the magazines sent to us for distribution. We distribute more than 800 magazines. We would be confronted with an impossible task of inspecting and examining each and every item distributed."

"The censorship, if it is justified, should be leveled at the publisher," he continued. This is what is commonly called "passing the buck" and we have seen so much of it in this fight against obscenity that we are sick of it. Responsibility for trafficking in this filthy stuff has to rest somewhere and we feel that it ought to be insisted on all the way up—or down—the line, from publisher to distributor to newsstand dealer.

● ● WE DON'T KNOW IF the speaker was just naive or is so far down in the echelons of the National Council of Churches that he hasn't gotten the message yet, but something was evidently wrong.

At a dinner for some 400 guests recently in the new Interchurch Center in New York City where the NCC has hung out its shingle, Dr. Leslie E. Cooke, associate general secretary of the World Council of Churches, said, "Nothing would more rapidly destroy the growing confidence of the churches in each other than a suspicion that an attempt is being made to build some great nation-wide or world-wide superchurch. There is not the least intention of permitting this to happen."

He apparently didn't get the signal straight from the general secretary of the World Council of Churches, who was reported in this column last January as saying, "The time is over when the ecumenical movement was one of Christian people who had some general interest, some vague good will toward each other and some general hope that the Church would play its part in the world."

He added a rhetorical question to which his answer was evident: "Is it the task of the World Council to bring the Churches together and then let them draw their own conclusions, or should the council at certain points give a specific direction to the Church?"

It seems that the secretary and his associate should have a conference and get together on just where the WCC is going.

● ● AFTER THREATS AND fist-shaking, Nikita Khrushchev, the Kremlin chameleon, was back to sweetness and light. Now, he says, Communism and capitalism must learn to co-exist.

In one of the most important policy statements in years, Khrushchev broke with the thesis of Marx and Lenin that war is inevitable. "Under present conditions war is not inevitable," he told the party leaders at Bucharest.

Those in the know knew that this is just a part of the same old Communist line to confuse the enemy. It definitely wasn't something that you could stake your life on.

Just a Minute

■ SIR JULIAN HUXLEY of London, internationally famous biologist, has predicted that a new order of thinking will finally doom all religions to extinction.

Huxley, grandson of the famed Thomas Huxley who defended Charles Darwin against attacks on his evolution theory, made the prediction in connection with the 100th anniversary of the publication of Darwin's *Origin of the Species*.

Huxley said: "There is no longer either need or room for supernatural beings capable of affecting the course of events in the evolutionary pattern of thought . . . . Evolutionary man can no longer take refuge from his loneliness by creeping for shelter into the arms of a divinized father figure whom he has himself created, nor escape from the responsibility of making decisions by sheltering under the umbrella of divine authority . . . . A religion of some sort is probably necessary, but it is not necessarily a good thing."

He denied creation, saying that all was the result of evolutionary processes, "including our human selves, mind and soul as well as brain and body."

It is too bad that the learned gentleman should have thus paraded his ignorance of spiritual things. If man is only an evolutionary creature, his reference to "soul" is both without foundation and unnecessary. Biology knows nothing of a soul based upon simple physical materials. If there be no higher nature in man than matter, a "soul" is without predicate or relationship to anything else.

His supposition that "religion of some kind is probably necessary, but it is not necessarily a good thing" is totally inconsistent with any sense of moral values or the social progress of the race. If it is not a good thing, then it is not necessary. If it is "probably necessary," then it is a good thing. His logic is as poor as his spiritual knowledge.

Religion is not doomed to disappear, but Mr. Huxley is doomed to be made a public figure of ridicule by the march of all time to come. The Psalmist wrote, "The fool hath said in his heart, there is no God." But this time, as often before, he spoke out loud!

WILLIAM S. DEAL

Asian Conferences Scheduled

IT NOW APPEARS that for the first time in the history of the Christian church in Asia, evangelicals will have an opportunity to meet one another in two strategic conferences now being arranged by the World Evangelical Fellowship. Such conferences have long been desired by evangelicals in that area of the world.

The Rev. Fred G. Ferris, international secretary of the World Evangelical Fellowship, has just returned from Asia where he conferred with evangelical leaders.

Believing that conferences held on the regional level could best minister to the indigenous church, the WEF is announcing a Far East Asia Evangelical Conference to be convened in Taipei, Formosa, and a Southeast Asian Evangelical Conference to be held January 11-14, 1961 in Allahabad at the Oriental Missionary Society Compound.

The Taiwan Evangelical Fellowship will be host to the Far East Conference and the Evangelical Fellowship of India will be host to the Southeast Conference.

The timing of the Southeast Conference will allow delegates to attend the annual meeting of the Evangelical Fellowship of India which will be held in Calcutta January 5-8, 1961.

The purpose of these conferences is, as stated by Mr. Ferris:

1. To enable evangelicals to counsel together concerning problems confronting the evangelical witness in Asia.

2. To plan a program of united action to speed the evangelizing of Asia.

3. To alert the church to the importance of diligently maintaining an evangelical witness.

4. To raise up a united voice for evangelicals in Asia.

It is also anticipated that these conferences will prepare evangelicals for the convening of the Asian Evangelical Conference to be held in Hong Kong in 1961, at which time the Asian Evangelical Fellowship will be organized and regional headquarters offices established.

The success of these conferences, Mr. Ferris said, will depend largely upon their being deeply spiritual and having as wide a representation of evangelical life as possible. To assure the latter, the WEF is encouraging missionary organizations working in Asia to make it possible for delegates from their mission to attend. It is expected that the organized fellowships already existing will endeavor to have representatives present.

The leaders of WEF realize that many key national leaders will be unable to attend without financial assistance for travel expenses. To make the meetings possible and to assist worthy national leaders to attend, they are undertaking to raise $10,000.

Nothing—at this moment—is of greater importance for the church in Asia.

Chaplaincy

(Continued from page 11)

This is only one of many instances where through faithfulness to God's command, a chaplain is rewarded. Rewards such as these are necessary to tide the chaplain over the many rough places not known to the civilian pastor. When one knows the inside story of a chaplain's life and duty, it is even more clear why a call of God to serve in the Armed Forces is important.

To many laymen, the chaplain has a handsome uniform, a good salary, and many benefits. They forget that much of a chaplain's duty is on foreign shore where he is obligated to live below U. S. standards. There are many long periods of separation from those who are most dear to him. It is true that the military tries to unite families overseas, but at best, many difficulties are encountered.

There are months when the Naval chaplain is assigned to duty at sea, where for days he sees only the same faces and the high waves of the sea. Or he may be assigned to a combat post with the Marines where he faces death and the other horrors of war. All of these, however, are minor compared to the lonely life the chaplain lives. It is true that one finds friends wherever he goes, but how a man of God yearns for the fellowship of Christian pastors and friends, for the atmosphere of camp meetings, evangelical conventions, or the revival where the saints gather and unite their voices in "All Hail the Power of Jesus' Name."

On many stations we walk alone, yet not alone because Christ is there and the assurance of His love and grace are magnified. As Christians we seek to do His will, and only in that will is there peace that passes understanding.

The Armed Forces needs men of God, filled with His Spirit, with deep-seated convictions, with Christ's message which they are eager to share with our men in uniform. The Armed Forces make up the body of men who will be our leaders in government and the heads of our families tomorrow. There is no field of Christian service anywhere that presents a greater challenge and opportunity to serve both God and country.

If you are an evangelical Christian, sensing keenly the tremendous need which men have for Christ, fearing no man but God, and eager to declare His message without apology, Christ needs you in the military. Will you heed the call? END

We Wealthy American Christians

By James H. Mumme

JOHN WESLEY exhorted his audiences repeatedly to "Gain all you can, save all you can, give all you can."

Wealth is not evil in itself. In fact, it is the gift of God. "The Lord thy God . . . is he that giveth thee power to get wealth" (Deut. 8:18).

But although God gives man his wealth, He leaves its distribution up to man. Here is where moral responsibility makes its appearance. Here is where decisions must be made concerning the use to which our wealth is to be put. Here is where economic philosophies are born and fight their battles mortal.

In an economic order there are three basic processes: Production, distribution, and consumption. The greatest problems, however, wage over distribution—who gets the cake or the gravy.

The layman reads about this problem every year when Congress takes up the big appropriations bill for discussion. This is the problem that gives men like Representatives Otto Passman of Louisiana and Minnesota's Walter Judd, onetime medical missionary to China, their annual battleground over the question of foreign aid. This is the problem that leads to wage battles and strikes, to subsidies for farmers, to haggles over taxes, etc. Sometimes these struggles appear to be pretty worldly. At the root of them, however, are basic problems of Christian ethics.

A Christian should keep in mind these ethical considerations while riding the crest of an economic boom such as the present one in the United States. Jesus was not one to ignore economic inequities and injustice as He trod Israel's trails and observed with divine insight the problems of men. It is true that He preached not a social gospel, but He did preach a gospel that had social implications and solutions.

This brings to mind the occasion in the primitive Church when the Christians "had all things in common." The old saw that this is incipient communism is easily debunked when we note that the title to goods was still in the hands of the Christians and not administered by a political state.

The social conditions and ethical problems of primitive Christianity are only different in degree from those we experience today. The amount of wealth in the hands of Christians today is one of these differences in degree. There is no question but that the so-called Christian nations control most of the world's goods, and that the "Christian" United States, with seven per cent of the world's population and fifty per cent of the world's wealth, sits comfortably atop the world's economic totem pole.

This "rich man" position is not as envious as it looks from the "poor man" position. More wealth brings more responsibility. Our Christian aristocracy, which the United States represents to the world, may be justly criticized if we fail to fulfill the biblical idea of Christian economics as manifested in the doctrine of love operating through stewardship.

We ought to honestly ask ourselves, What is God's purpose in sending us so many material things?

Am I rightly using the wealth in my possession? What should I do in light of the needs of others around the world who have less than I? Am I giving sufficient support to the church, to evangelism, to missions? If I were a poor man, instead of a relatively wealthy American, would I consider the life I am now living one of extreme luxury and indulgence?

The United States of America spends over 66 billion dollars per year on food, $30 billion on gambling, $21 billion on crime, $9 billion on vacations, the same amount on liquor, and $5 billion on tobacco. It spends only a little more than $3 billion on religion and welfare—and a mere $130 million on foreign missions.

I wonder what God thinks as He reviews the figures that reveal that our country spends more on dog food than it does to send the gospel to the nations of the world!

One would think that the wallowing prosperity which we are experiencing in the United States at present would bring a tremendous increase in giving. Ironically, this increase is only spotty, and generally selfishly centered in our own already wealthy American churches.

Members of two interdenominational mission boards have confided that since the first of the year their boards have been three months behind in sending support to their fields. Another large denomination has been forced to give up a large part of its South American field for lack of money to pursue the work.

The American Bible Society, which is the agency for the churches in the translation and distribution of the Scriptures, revealed to its Advisory Council last year that it has operated at a deficit for the past five years. They were forced to use funds "which prudently should have been held for a rainy day" and the limit has been reached in using these invested funds.

Even more alarming is the fact that giving by the churches to the Bible Society covers a smaller percentage of the budget each year. In 1948 gifts from the churches supported 38 per cent of the Society's program, but in 1958 24 per cent of the income came from the churches. Facing the realities, the budget for 1960 shows a $110,000 reduction in anticipated income from the churches over the previous year.

Why these baleful incongruities? Is it because Mammon has gotten more of a stranglehold than ever on the affections of the American people?

From all indications, Americans are heeding to the hilt John Wesley's advice to "gain all you can," are seemingly indifferent to his advice to "save all you can," and are just about oblivious to his plea to "give all you can."

Rich and increased with goods, will the American Christians be remembered in history as the Laodicean Church of America, or will they be known as the Philadelphians, who loved their brethren and shared their abundant spiritual and economic resources with their brethren around the world? End

Ecumenical Strategy

(Continued from page 7)

simply because Christ died for the world, the whole world is going to subject itself voluntarily to Christ. The teaching of the Bible on the prevalence of sin in the world clearly rules out such a possibility until Christ returns.

Furthermore, evangelicals believe that local churches can cooperate to implement Christ's commands. They not only have fellowship and teaching, but they become sending and supporting agencies to assist their own members to go to the ends of the world to carry out the Great Commission.

In a superficial reading of many ecumenical study books one would gather that those of the ecumenical movement agree with this. A study of their definitions reveals otherwise.

It is noticeable that radical ecumenists, while pointing out that it is through the local church or community that the grass roots impact is made, hesitate to become specific. They play down the church to emphasize the ecumenical Church and its world impact. They largely ignore the fact that the Body of Christ is primarily a spiritual body—a heavenly body that will spend eternity with Christ. The emphasis is on the building of the Church, its entity and its purpose in this world. But even here the definitions are very vague.

Dr. Charles C. West, Assistant Director of the Ecumenical Institute of the World Council of Churches of Geneva, is one of the official spokesmen for the World Council of Churches. In his book *Outside the Camp,* published by Doubleday and Company, 1959, he says (pages 118, 119, 131):

> The Church is not a collection of individuals attached to Christ . . . . So the Church is called to be one, even as God is one, in this personal fellowship of love between Father and Son. . . .The Church is called 'the body of Christ' or the body of which Christ is the Head. . . . We are called to share together as a community in everything that Christ does. We share . . . (His) humble ministry on earth . . . His suffering and death . . . in the body of the risen Christ . . . . In short, the Church is the community, the personal fellowship of this world, from which all others stem.
>
> The Church is part of the world. It is not some ideal society of good people. Still less is it a small group of 'saved' or especially holy or pure persons inside the larger number of churchgoers.

Ecumenists, speaking of this development of the visible Church and its organizational unity, use the words "whole" and "wholeness." Dr. Daniel T. Niles of the Methodist Church in Ceylon, in his book *That They May Have Life,* published in association with the Student Volunteer Movement for Christian Missions, and one of the recommended books in the study course of the World Student Federation, says (pages 78 and 79):

> The Church must recover wholeness in its life. . . . The movement for Church union is an attempt to recover this wholeness.

CONCEPT OF UNITY

Ecumenists believe that for this "Mission" or the "Church" to be complete there must be organic unity. Generally this is to be achieved in several steps. In years past, as foreign missions entered and established work in mission lands the missions were organized into councils to facilitate representation before government, etc. This was step one. The second step was taken as soon as national churches came into being. The councils were reorganized into national Christian councils composed of both missions and national churches in the area.

Step three is currently taking place in many lands. Again the councils are being reorganized to exclude the missions and organize all national organizations into one council.

The fourth step is the creation of one "Church of Christ" in the nation. To accomplish this it may be necessary to by-pass missions that are completely evangelical. It also means that to achieve such organic unity of national churches many distinctives will have to be discarded and much theological compromise will be necessary. This step is usually implemented by the more radical leaders of the mission whose home church is already in the World Council of Churches.

The fifth and final step is the uniting of this new "Church of Christ" with the WCC to complete another milestone in the ecumenical advance. By this means the WCC, whose members are all church denominations or complete national churches, desires to eventually absorb the product of mission agencies, completely eliminating denominational distinctives.

Now, this is by no means agreed to by all those in the ecumenical movement. Some months ago I attended a meeting where such a discussion arose, and I was amazed at the vehemence with which denominational leaders opposed any such union when it was proposed by one of the speakers that denominations must be prepared to relinquish their distinctives and their names and join in larger church bodies for the sake of unity. In like manner, a number of the larger denominations have refused to accept the argument that they should abandon their mission boards as foreign mission boards and send out missionaries only as fraternal workers.

In December, 1958, the Rev. Dr. Virgil A. Sly, speaking to the annual assembly of the Division of Foreign Missions of the National Council of Churches, took note of this denominational resistance and exhorted mission leaders thus:

> We have been reluctant to delegate to the cooperative bodies we have created, such as the Division of Foreign Missions or the International Missionary Council, any creativity that places them in position to challenge the sovereignty of denominational control. It seems to me that if we are to carry forward the mission of God we should make these instruments of cooperation which we have created effective in the total projection of His mission.
>
> We should encourage the Division of Foreign Missions to seek a creative relationship with its cooperating boards which places it in a position of leadership rather than a group that merely executes the responsibilities allocated to it by the boards.

In line with this exhortation we have noted a successful persistence on the part of the leaders of this movement, who seem to be absolutely convinced of the rightness of their program and seemingly are convinced that the only final answer is a great super-church, or what we might call a "Protestant Rome."

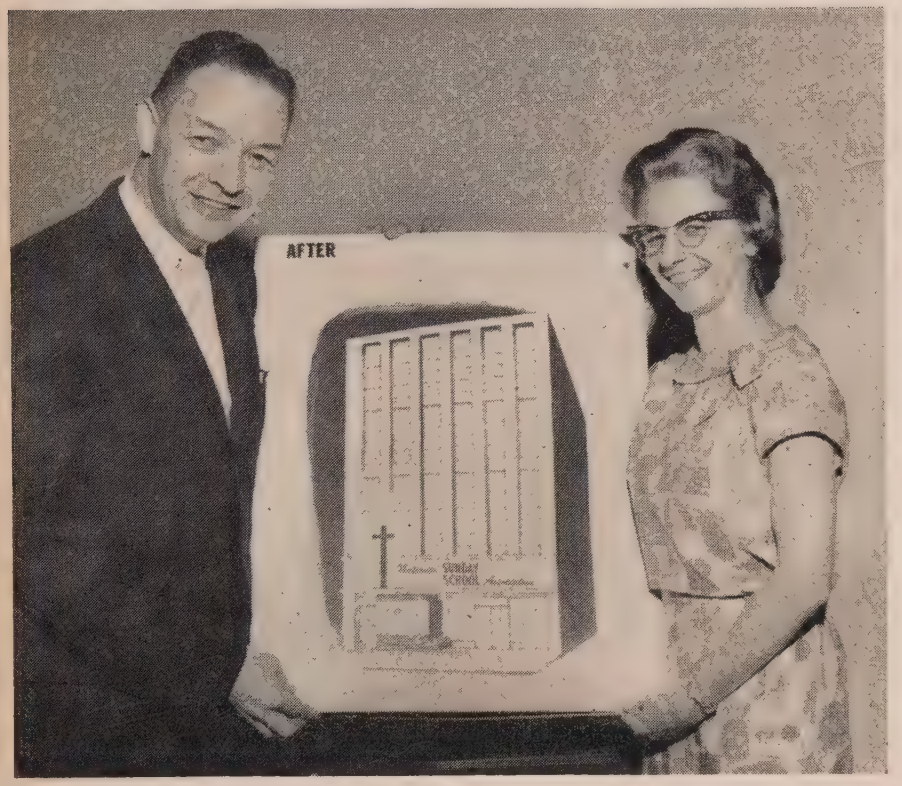
The Church is Mission, therefore, because it embodies and is the total ministry and the sum total of all spiritual relationships that Christ can have on earth, according to the ecumenical concept.

PART 2 NEXT MONTH

Next month we will present Part 2 of Dr. Taylor's significant and timely article. In this concluding section, Dr. Taylor will discuss some of the theological concepts of the ecumenists, will show factors favorable to evangelicals and those favorable to the ecumenists, and will chart a course of action.

This two-part series is available in a 16-page pamphlet for ten cents each, $1.00 per dozen, or $7.50 per hundred. Order a supply for distribution to help alert the churches in America to this threat.

Evangelical Newsfront



Dr. Clate A. Risley, executive secretary of the National Sunday School Association, and Miss Barbara McCullough, staff member, show sketch of proposed facade for recently purchased Loop building at Finance Committee Luncheon held recently at the NSSA headquarters. A fund-raising campaign is under way.

sunday school

NSSA Expansion Program

CHICAGO—The National Sunday School Association opened a fund-raising campaign for an expansion program at a luncheon given recently in the headquarters building here.

The national headquarters building at 175 North Franklin Street, purchased last year, is in need of extensive remodeling and equipping, Executive Secretary Clate A. Risley reports. Two hundred fifty thousand dollars is needed for the budget outlined.

The twenty members of the committee present were addressed by Rev. Harold Garner, professor of Christian Education at Moody Bible Institute and Dr. Risley. Letters of encouragement in the project and praise for past services of NSSA, were read from Evangelist Billy Graham; J. Edgar Hoover, director of the FBI; the Honorable Mark Hatfield, governor of Oregon; a Sunday School Superintendent frm Kalamazoo, Mich., and a pastor from Wichita, Kans.

The National Sunday School Association, its leaders report, was organized in 1945 to spearhead Sunday School improvement through Sunday School conventions and other means. NSSA has been largly instrumental in the steady increase in Sunday School attendance after more than a century when America lost thousands of pupils. During the past decade more than a million Sunday School pupils are reported to have been added each year.

NSSA Convention Scheduled

CHICAGO—Advance notices have gone out from NSSA headquarters here concerning the Fifteenth National Sunday School Convention to be held October 12-14 at Kiel Auditorium, St. Louis, Mo. Slogan for the convention is "Vote for Sunday School in 1960."

Among the key speakers slated for the 1960 NSSA gathering are Rev. Bert Webb, NSSA president, Springfield, Mo.; Dr. W. A. Criswell, pastor First Baptist Church, Dallas, Tex.; Dr. Clyde Meadows, president International Society of Christian Endeavor, Chambersburg, Pa.; Dr. Theodore Epp of Back to the Bible Broadcast, Lincoln, Neb., and Dr. Clate A. Risley, NSSA's executive secretary.

Further information concerning the convention may be had by writing the St. Louis Sunday School Convention Committee, P. O. Box 7006, St. Louis or the National Sunday School Association, 175 North Franklin St., Chicago 6.

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denominations

Free Methodist Centenary

WINONA LAKE, Ind.—Visitors and delegates from every corner of the world, reaching an all-time high of 7,000, met here June 14-26 for the Centenary General Conference of the Free Methodist Church.

Three auxiliary organizations held their quinquennial business sessions in connection with the hundredth birthday gathering of the denomination: The Woman's Missionary Society, Free Methodist Youth, and the Light and Life Men's Fellowship. In addition, various groups met in convocations and workshops under auspices of the General Sunday School Board, Evangelism and Church Extension, Intermediate Youth, Missions and the Association of Free Methodist Evangelists.

Among speakers during the twelve-day centenary assembly were: Bishop Leslie R. Marston of Greenville, Ill.; Bishop W. S. Kendall of Salem, Ore.; Bishop C. V. Fairbairn of McPherson, Kans.; Bishop J. Paul Taylor of Winona Lake; Dr. R. L. Decker of Kansas City, Mo., former executive director of the National Association of Evangelicals, and Dr. Hugh C. Benner, general superintendent of the Church of the Nazarene, also of Kansas City.

The Free Methodist Church was organized by a group of laymen in Pekin, N. Y., in 1860. Rev. Benjamin T. Roberts, a former Methodist minister, was the first general superintendent of the denomination. An early General Conference substituted the title "bishop" for general superintendent."

Chilean Missionaries Report

SPRINGFIELD, Mo.—Chilean missionaries of the Assemblies of God are reporting heavy destruction as a result of the recent earthquakes in that country.

Missionary Cyle Davis wrote: "The two earthquakes of May 21 and 22 and the tidal wave with the simultaneous eruption of five volcanoes (two of them new ones) have left devastation comparable only to a prolonged war. A third of the population of Chile is in the disaster zone and the rest is directly affected by it."

Early reports on Assembly mission areas indicated 60% destruction at Val-

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divia and sinking at the rate of three inches an hour; 30% damages at Pucon; 30% destruction and 70% damages at Rio Bueno, and 100% of the city of La Union destroyed.

Officials of the Assemblies of God have requested members of the church to assist by "giving a generous offering" so help can be extended to those losing homes and churches.

Nazarenes Set New Goals

KANSAS CITY, Mo.—An estimated total of 25,000 Nazarenes attended the quadrennial general assembly of the denomination and three world conventions of affiliated groups held here early this summer.

Some of the greatest gains in the denomination's history, leaders reported, were achieved during the period 1956-60: A net gain of 500 new churches to a total of 4,696; a net gain of 31,500 members to a total of 311,300; a gain of 94,800 in Sunday school enrollment to a total of 700,500; a total of $159,000,000 raised for all purposes, a gain of $30,000,000 over four years ago, and an increase in per capita giving to $135.51.

Goals set for the next quadrennium —1960-64—were as follows: The organization of 800 new churches; a net gain of 70,000 members; enlistment of 100 new missionaries; a net gain of 150,000 in Sunday school enrollment, and a total of $18,000,000 for general budget and missionary specials.

public affairs

Freedom Forum at College

BRIARCLIFF MANOR, N. Y.—The King's College Freedom Forum—first such Forum on the East Coast according to college officials—was held here June 21-23. Dr. Percy B. Crawford, president of The King's College, indicated that speakers included "outstanding authorities in every area of thought and action important to the fulfillment of citizenship responsibility." The National Education Program of Searcy, Arkansas, which has conducted twenty-five such forums, worked with The King's College in planning the gathering, Dr. George S. Benson, president of the NEP, reported.

Dr. Benson was keynote speaker for the forum, using as his topic, "The Cost of Freedom, 1960." In his address he examined the world situation and enumerated the threats to American freedom—apathy, ignorance, Socialism, Communism and political demagoguery.

Dr. Fred Schwarz, executive director of the Christian Anti-Communist Crusade, Sydney, Australia, used as his subject, "The New Face of Communism." Dr. Schwarz, known as one of the foremost authorities in the free world on all aspects of Communism, is said to have forsaken a remunerative medical career in order to dedicate himself to a crusade against world Communism.

Other speakers at the Freedom Forum included Senator Barry Goldwater (Arizona) who spoke on "Government's Responsibility for Freedom"; Dr. Howard Kershner, president Christian Economics, New York City, "Economics for the Everyday Citizen" and Carroll Reynolds, director of Economic

Education for the Indianapolis (Ind.) Chamber of Commerce, "Citizenship Education in the Schools."

Dr. Benson summarized the lessons of the Forum and gave the closing address, "A Challenge to Take Home."

press

New Billy Graham Film

HOLLYWOOD—Immediately following the close of Billy Graham's Washington Crusade in Griffith Stadium, World Wide Pictures here released the new film "Africa on the Bridge." It had its world premiere at the National Guard Armory, Washington, D. C., with government officials and dignitaries in attendance.

"Africa on the Bridge" is a feature length motion picture depicting Billy Graham's historic 17,000-mile "Safari for Souls" across Africa. Photographed in authentic sound and color, it was filmed in seventeen principal cities across Africa from Monrovia, Liberia to Cairo, Egypt.

Evangelist Billy Graham and other members of his team are principals in the new film "Africa on the Bridge" which depicts the recent "Safari for Souls" across the continent of Africa.

In the picture Africa, frequently called "The Awakening Giant," is depicted to be in a transition period—on a bridge—between ancient tribalism and the shining goal of independence from colonial rule. The film has sequences ranging from primitive village life to scenes of modern city and industrial activity, including colorful pagan rites and ceremonies.

"Africa on the Bridge" was directed by Dick Ross, president of World Wide Pictures, the organization responsible for producing such well-known films as "The Heart Is a Rebel," "Souls in Conflict," "Oiltown, USA," "Mr. Texas," and many others.

Following the Washington premiere, "Africa on the Bridge" is being shown in churches throughout the United States and Canada by the Billy Graham Film Representatives.

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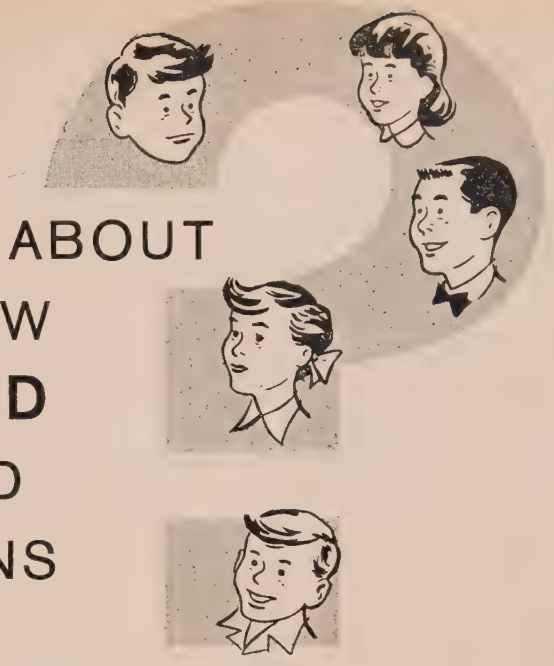

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Northwest Region Assistant

PORTLAND, Ore.—Rev. Ronald C. Arnold, former Communist party member, has been added to the Northwest Regional staff of the National Association of Evangelicals, Rev. Wilmer N. Brown, regional director, has announced.

Since Mr. Arnold's conversion and theological training at Multnomah School of the Bible he has served as a pastor in the Conservative Baptist Association of Oregon.

According to Mr. Arnold's personal testimony, he joined the party because he was led to believe it a means of improving the lot of the working man. "The depression left its mark on our family," Mr. Arnold said, "as we had quite a struggle to exist. Therefore I had a humanitarian concern which was the main appeal of the party." As the years progressed, he explained, he became more and more disillusioned with the party and finally "repented of my sin and turned to God for salvation." "In meeting with Rev. Wilmer Brown, Northwest Regional Director of NAE, he stated, "I realized we had the same burden of seeing a deep spiritual work accomplished in the hearts of Christians and the unsaved to bring a spiritual awakening to America that will save us from satanic forces that threaten the world."

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education

MBI's New Building

CHICAGO—Plans are under way for construction of a new academic building at Moody Bible Institute, Dr. William Culbertson, president, has announced. The new academic building will meet MBI's need for more classrooms, library space and faculty offices.

The present library facilities on the fifth floor of Crowell Hall will be expanded to the north half of the sixth floor when the faculty offices now located there will be shifted to the new building.

The new four-story building is to contain twenty classrooms, forty-three faculty offices, the audio-visual department, and the missionary radio communications laboratories. It will be located at the corner of Wells Street and Institute Place and is expected to be ready for use in 1961.

Major Changes in CBTS

DENVER, Colo.—With the opening of the school year in September, officials have announced, Conservative Baptist Theological Seminary here will institute two major curriculum changes. The present eighteen-hour schedule will be reduced to sixteen hours of weekly classwork, and the semester system will be adopted replacing the quarterly division of the school year.

The total number of students enrolled in the seminary during the past year is 92. Included in the student body were students from Japan, the Philippine Islands, Pakistan and Africa, as well as missionaries on furlough from Brazil, Africa and Japan.

Speaker at the 1960 commencement was Dr. William C. Thomas, pastor of First Baptist Church, West Los Angeles, Calif., and member of the Seminary Board of Trustees. Rev. James Nelson, also a trustee of the school, brought the baccalaureate sermon and at the commencement exercises was awarded the honorary degree of Doctor of Divinity.

personalia

Arnold T. Olson, president of the Evangelical Free Church of America, plans to go to Russia late this month. He will attend a meeting of the International Federation of Free Evangelical Churches at Speiz, Switzerland, prior to going to the U. S. S. R.

Joseph Hemphill, pastor of San Gabriel (Calif.) Union Church, was recently honored by two academic institutions with the Doctor of Divinity Degree—Azusa College and Talbot Theological Seminary. In addition to his work as pastor, Dr. Hemphill is secretary of the Southwest Region of the National Association of Evangelicals, founder of the San Gabriel Valley Ministers Fellowship and serves on the Board of International Relations of the World Evangelical Fellowship.

Wilmer C. Surber has accepted a newly-created position with the Baptist Sunday School Board as Broadman Press Public Relations Representative. He comes to the Board from the position of director of public relations at Belmont College, Nashville.

R. Kenneth Strachan, general director of Latin America Mission, has returned to this country following successful completion of extensive Evangelism in Depth campaigns in Nicaragua. For a period of six to nine months he expects to represent the mission in the USA and will also visit several European countries. He and his family plan to return to Costa Rica in February 1961.

Dean Denler, who with his identical twin brother Gene formed a trombone-cornet team representing The Navigators in the Orient, died in Hong Kong of cancer. Married to sisters, the Denlers had played and preached the gospel in Europe, among Chinese Nationalist soldiers on Formosa, Mau Mau terrorists in East Africa, Japan's masses and Okinawa's high schoolers.

Don Hillis has resigned from the Orient Crusades to become Home Secretary for The Evangelical Alliance Mission with which he formerly served for seventeen years. He will be located at TEAM's Chicago headquarters.

Carl J. Bihl, vice president of Youth for Christ International which has its headquarters at Wheaton, Ill., was awarded the degree of Doctor of Divinity by John Brown University, Siloam Springs, Ark. Dr. Bihl's background includes experience as a pastor, youth leader, Youth for Christ director, children's worker, and radio minister.

Burton Pierce, former director of the Men's Fellowship of the Northwest District of the Assemblies of God, has been named national secretary of the Evangelism and Men's Fellowship Department of the denomination's headquarters in Springfield, Mo. He replaces Rev. Don Mallough, now associate editor of *The Pentecostal Evangel,* official organ of the Assemblies.

Mark Fakkema, who has served as director of the National Association of Christian Schools since its inception, resigned from that office, effective July 31. Dr. Stephen W. Paine, president of Houghton College, was elected president of NACS at a recent meeting of its board, at the Chicago headquarters.

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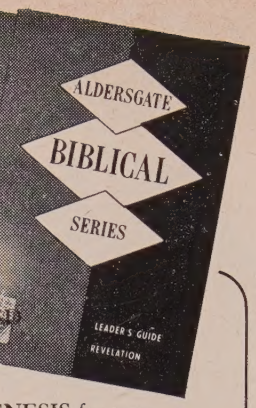

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What is the best method of convincing adults of their responsibility to teach?

Hardly a question and answer period at any Sunday School convention goes by without this important question being asked.

The tragedy of the age as far as the Sunday School is concerned is that many men, and women too, have been sitting in a Sunday School class for 20 years and if asked to teach a Sunday School class would honestly reply, "I can't."

There is no denying that there is a great difference in the natural abilities of people, neither is there any denying that many more adults could teach if they were adequately challenged and properly trained.

Some of the blame for a lack of teachers in the church must be laid at the feet of those now teaching.

Paul said commit the things you have heard to men who shall be able to teach. Being able to teach begins by wanting to teach and by being willing to learn how to teach. We will have to admit that a lack of teachers tends to indicate a lack of spiritual, challenging teaching.

To realize this is essential, but we may honestly ask, how can I change and improve? What must I do? Space does not permit development; but I will suggest three words that are musts, *pray, prepare* and *present.* Teachers must pray for themselves and their class members by name. This will mean getting acquainted with pupils and their needs. Then they must prepare and present the lesson in the light of individual needs.

It is possible, however, to do all this and still be lacking teachers unless the teacher periodically asks people to consider the will of God in their own lives regarding teaching. Encourage people to pray and think about teaching. No matter how good the product, a salesman must clinch the sale and ask for the signature on the dotted line.

Occasionally something drastic may be necessary to shock a traditionally sound-asleep church into activity.

I heard of a California superintendent who had asked repeatedly for teachers for the young people. None was forthcoming. Finally in desperation he said, "I've asked and asked for teachers for our young people. I have located some and they are more than willing to come. They will be here to teach next Sunday unless there are some here who are ready and willing to teach. The sleepy members woke up and fast when they learned that the willing volunteers were young communists from a nearby campus, eager for the opportunity to challenge young lives with their diabolical doctrines.

record reviews

■ WE ARE FRANKLY enthusiastic about a bass-baritone voice which we have just heard. It belongs to Jim Reese who is pastor of the First Baptist Church of Moline, Michigan. LEAD, KINDLY LIGHT (Diadem, DLP 102) is, to our knowledge, his first waxing, but it definitely should not be his last. This voice is rich and vibrant with a maturity that belies the youthful appearance of the artist.

Lead Kindly Light, I Never Knew, Deep River, The Holy City, Jesus Is the Sweetest Name I know, O Master Let Me Walk with Thee, Led By Love, He Never Said a Mumblin' Word, The Ninety and Nine, There Is a Fountain Filled with Blood.

■ A LOT OF VARIETY is found in a new album by Bev Shea which runs the gamut—from the classic "The Holy City" through gospel songs, children's songs, and spirituals. Titled simply GEORGE BEVERLY SHEA (RCA Camden, CAL-568), this album has the popular Shea touch with good assistance from the Jordanaires and The Statesmen quartet on some of the numbers. Young son Ronnie helps his dad in *Now I Lay Me Down to Sleep.*

If I Can Help Somebody, Now I Lay Me Down to Sleep, If I Could Pray Like a Child Again, Command and I'll Pray, The Holy City, Roll Jordan Roll, Goodbye Pharaoh, Stand By Me, Open Up Your Heart, At the End of the Road.

■ THE TEMPLE TIME CHOIR of the radio program of the same name is featured in its second album, ABIDE WITH ME (Zondervan, ZLP-551). Each of the members of this choir is an accomplished musician in his own right and it shows in the professional quality of this record. In addition to the full choir, some of the members are heard in a male quartet and a mixed trio. The quartet is especially good in "Springs of Living Water."

O For a Thousand Tongues, Springs of Living Water, God's Word Shall Stand, He Cares, Abide with Me, Unto Thee All Praise Be Given, Hallelujah for the Cross, Rock of Ages, I Walked into the Sunrise, In the Great Tomorrow, That Day at Calvary, So Send I You.

■ ALTHOUGH WE DIDN'T find the vocal quality of Dave Grant's new album, AN INVITATION (Corner Stone, DG 725 LP), particularly outstanding, it is a nice, listenable album with variety and at least one outstanding feature. This is the dramatic reading, "The Creation," which the artist interprets admirably backed by a choral group. He also plays two numbers on the trombone. Mr. Grant is a Youth for Christ staff evangelist.

My King of all Kings, Creation, Onward Christian Soldiers, You'd Better Get on That Road, Jesus I Come, I Met a Man, Let Us Break Bread Together, Pray Pray Pray, So Deep to Me, Joshua Fit the Battle, In the Garden.

■ WHEN TONY FONTANE was saved a short while ago after being critically injured in an automobile accident, the Lord not only got a life but one of the finest tenor voices in the "pop" field. He uses it very effectively in two albums released recently by two different companies. One is THE TOUCH OF HIS HAND (RCA Victor, LPM-2093) in which he sings some of the newer gospel songs. These songs are especially suited to the artist's style and he interprets them tastefully.

Wonderful Guest, He Knows and Cares, I Believe in Miracles, Song of the Prodigal, My Song, Until We Meet Again, The Touch of His Hand, Church Goin' People, Turn Your Eyes Upon Jesus, I Heard God Today, A Glimpse of Jesus, Open Your Heart.

The other album, THE SONGS OF HALDOR LILLENAS (Christian Faith, Stereo TF-253), was bound to come. Dr. Lillenas was a prolific song writer up to the time of his death in 1959 and many of his compositions became world famous. Ten of those have been selected for this album which Mr. Fontane considers to be one of the highlights of his Christian work. We enthusiastically agree!

The Calvary Road, Jesus Will Walk with Me, The Garden of My Heart, Altogether Lovely, The Peace That Jesus Gives, Wonderful Grace of Jesus, How Can I Be Lonely, Wonderful Peace, I Know a Name, My Wonderful Lord.

■ MUSIC OF THE FREE METHODIST CHURCH (Word, W-3068-LP) is another in Word's series of "Music of the Great Protestant Denominations." Featured in this album is the Light and Life Hour Choir under the direction of Dr. Lawrence R. Schoenhals. This excellent group, composed of alumni, faculty, and students of Seattle Pacific College, provides music for the radio ministry of the Free Methodist Church. Good music with good arrangements by Dr. Schoenhals.

Soldiers of Christ Arise, Beside the Still Waters, Jesus Lover of My Soul, Behold the Host, My God Is Real, No One Knows But Jesus, Wonderful Peace, Arise My Soul Arise, He Leadeth Me, Great Is Thy Faithfulness, There Is a Fountain, On My Journey Home, When the Shadows Flee Away, Break Thou the Bread of Life, I Heard the Voice of Jesus Say, The Cleansing Stream.

■ SACRED HAWAIIAN MELODIES (Sacred, LP 8022) is an unusual instrumental album featuring Bud Tutmarc on the Hawaiian guitar. The guitar and pipe organ together make a delightful album that you will enjoy over and over without growing tired of it.

My Beautiful King of Kings, In Love with the Lover of My Soul, End of the Trail, He Hideth My Soul, After, When They Ring the Golden Bells, Be Ready, Hold My Hand, Nail Scarred Hand, One Master, No One Ever Cared for Me Like Jesus, Melody Divine.

■ PROFILES IN MUSIC (Word, W-3108-LP) completes the trilogy honoring Wheaton College in its centennial year. They have all been excellent and well-rounded productions. This album, like the first of the series, contains representative concert selections of the college's four touring groups. Both the selections and the performances give high commendation to Wheaton's music department and, in our opinion, provide a fitting climax to the centennial celebration.

Women's Glee Club—Rejoice in the Lord Alway, Ave Verum, An Echo Song, Eternal Life; Men's Glee Club—Laudamus, O Man Bewail Thy Sin So Great, I Met God in the Morning, Stout Hearted Men; Chapel Choir—Cantate Domino, Deck Thyself My Soul, God's Son Hath Made Me Free, Beautiful Saviour; Concert Band—Charter Oak, Welsh Folk Suite, Bugler's Holiday.

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Infiltration in organized religion.

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